THE PACIFIC

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Reading Room

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Delaying the Kingdom.

"Lord, when we pray, 'Thy kingdom come!'
Then fold our hands without a care
For souls whom Thou hast died to save,
We do but mock Thee with our prayer.

Thou couldst have sent an angel hand
To call Thine erring children home;
And thus through heavenly ministries
On earth Thy kingdom might have come.

But since to human hands like ours
Thou hast committed work divine,
Shall not our eager hearts make haste
To join their feeble powers with Thine?

To word and work shall not our hands
Obedient move, nor lips be dumb,
Lest through our sinful love of ease,
Thy kingdom should delay to come?"

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TO-DAY.

"To-morrow, so thou sayest and evermore to- morrow,
And when the morrow cometh the self same word is spoken,
So the long years drift thee downward from listlessness to sorrow,
Thy life's high deeds undone, thy youth's bright promise broken.

Today oh, look today is drifting down time's river;
Oh wake today's sweet light is fast decaying,
No other day is thine of all the vast forever,
Begin life's work today, there's danger in delaying.

A letter from A. G. Moody, Superintendent of the Northfield Summer Conference, speaks of the successful character of the meetings held there this year. Because of the purpose to make a few remarks concerning the kind of work done at this Northfield School, and others like it, I can do no better than quote the letter in full:

"No such gathering has ever been held at Northfield as the Twenty-fourth Annual Conference for Christian Workers which completed its first week here to-night. In attendance at the assemblies, in the power of the speakers, and in the enthusiasm of the visitors, there has been no previous parallel. Thousands of people are drinking at the fount of inspiration and in spite of the throngs no one is turned away. Tents, buildings, and hotels all vie with each other in furnishing cheer to the guests, and in no other place but Northfield could so many assemble with so little inconvenience.

Two things have stood out prominently in the work of the first week, the sub-conference on Pastoral Evangelism and the presence in Northfield of great Bible teachers both from home and abroad.

The final meeting of the Pastors' Conference will take place to-morrow when the question of methods, such as singing, after meetings, and workers will be discussed. Scores of evangelists have taken part in the debates during the past week and many inspiring speeches were made toward helping each pastor to become his own evangelist.

In the regular work of the Conference the dominating figures apart from Mr. W. R. Moody, who presided, were Dr. G. Campbell Morgan, of London, Dr. Johnston Ross, of Cambridge, and Dr. John A. Hutton, of Newcastle-on-Tyne. Dr. Morgan continued the series of lectures begun by him two years ago on the Pentateuch. He will also lecture daily during September on the Book of Job. Dr. Ross will likewise be at the Post-Conference addresses and will supplement Dr. Morgan, speaking on the Book of John. On the educational side the Conference has shown its usual wide spread interest, taking up the work of Hampton Institute, Roger's Academy of Arkansas, and Miss Martha Berry's School at Rome. Georgia. The Missionary tone has been unusually high and many nations have been spoken of in the Sunset meetings on Round Top."

Other letters at hand speak in most enthusiastic language of the power and blessing that come to those attending the Summer School at Northfield.

One item entering into this is, "the large number of young men in attendance." There are, this year, more than usual. One writer says, when speaking of this fact, "And they are not raw uneducated young men, but, on the contrary, many of them are college graduates, and young men in business, who have arranged their vacation time, so as to be at Northfield."

The question was asked, a few days ago, of a young man who is doing good work in the ministry, and whose training was at just such a school; "Why do you suppose young men of good education go to these Training Schools to prepare for the ministry, and other lines of Christian work?" His answer was: "At these schools we are taught the immediate use of the New Testament for the salvation of men, and such other subjects are presented to the students, as fits them for winning souls to Christ."

The daily press of last week gave in large headlines, and with illustrations an account of the awful tragedy in San Francisco on Aug. 14th. Four boys held up several people, and at last one who resisted their demands "Hands up" was shot down. The The place in the Park where these boys had their lair was pictured out, and their own so-called heartless confession of the crime was dwelt upon. We think that some of the readers of The Pacific will be led to ask the question, Who is responsible? No attempt will be made to answer this question. It would probably be impossible to gather up all the evil influences which led these boys on until they committed this terrible crime, the awful nature of which they do not realize. But we ask this question: Can the daily press of our beloved city entirely free itself from responsibility in this matter? It seems as though many moral and Christian people must have long felt that our daily press, by the way in which it is constantly dwelling upon and illustrating crime. reveling(it would seem) in the evil things which it drags into the light; with its pages devoted each day to sporting and prize fighting, is lowering and corrupting the minds of those who read only the papers, and who so sadly need not to be more imbruted; but to be warned, encouraged and helped out of their low life.

There must be in many humble homes of our great city, parents who tremble as they think of the evil influences which crowd around their children, and who in their hearts pray that their boys and girls may be protected from the influences of the daily paper, and even, (strange anomaly), from the Sunday newspaper. Have not our great daily papers something better for the masses (who are so dependent upon them not only for news, but for instruction), than that which they are now giving to them? Let us hope and pray for the speedy coming to our daily press of higher ideals of its great mission.

A COLLEGE EDUCATION.

[The Northwestern Christian Advocate for August the 1st contained fifteen brief and interesting articles on the general subject of "College Life and Ideals." We have taken seven of those articles and with slight condensation and rearrangement present them here. The whole series made up one of the best symposiums on the subject of college education that we have ever read. Other topics were: Social Life at the Colleges; The Faculty and its Relation to the Religious Life of the College; Sectarianism in the College; The Small College; Is the Small College Worth the Effort it Costs to Maintain it? College Life Now and Fifty Years Ago. It is to be hoped that the articles here given will have wide reading. They will make for that which is highest and best.—Editor].

The increasing Demand on Youth for Higher Education.

Rev. Thomas Nicholson, D.D., President Dakota University.

Professional men, state officials, merchants, manufacturers, captains of industry, by the hundred, were never more unanimous in their advice, "Go to college." The demand for college bred men is constantly increasing. The settling of vast endowments upon colleges and universities by practical men of affairs like D. K. Pearsons, Andrew Carnegie, John D. Rockefeller, and hundreds of men of lesser means shows the constantly increasing value they are placing upon college education. A great railway president once said, "The years of mental training which the college graduate has secured will enable him to accomplish more in a shorter time than is possible for a young man who has not had these advantages, and, everything else being equal, I think the college graduate in the end will be more successful in any class of business than the young man who enters service after a common or high school education."

Not long since the writer visited one of the largest wholesale grocery concerns in the country. More than three hundred young men were employed in the offices and he was told by the manager that ninety per cent of them were college graduates, and that unless in the case of men of exceptional genius they were demanding that grade of training from the young men who entered their employ. The fact is that the young man entering business or professional life without a college education today is far more handicapped than his father twenty-five years ago who entered without a high school education. The college training gives breadth to the mind; enables its possessor to see clearly the larger things of life; tends to prune out one's idiosyncracies; affords a constant inspiration to higher ideals and nobler standing, and enables a man to save time, to increase the length of his useful service, and to concentrate his powers upon difficult problems.

Bishop Charles B. Galloway, one of the ablest and most eloquent Southerners, not long since declared in a notable address that "teaching has now become one of the greatest and most influential positions in this nation of ours." He gives this striking illustration: "A difficult thing," says he, "was attempted by a group of intelligent persons, the selection of the twelve men who had won the greatest fame in the recent war with Spain. Finally a list of sixteen was agreed upon; the records of these sixteen persons thus those show that fourteen of them, or eighty-seven and one-half per cent, were college graduates. The parties who selected them had no idea of the showing which would be made from this point of view when they selected them." This is simply added testimony from an unexpected quarter to the value of a college education, and the increasing demand on youth for this preparation given by our higher institutions of learning rose out of the fact that a man is able to do more work, to do it better, to do it more easily, and in every way to be a nobler and a more serviceable man.

There is only one thing for the wise young man who would make ample preparation for the work of the next twenty-five years, and that is to select some good standard college and honestly and conscientiously complete one of its courses. If he does not he will surely be distanced in the race.

College Men as Leaders.

Samuel Dickie, LL.D., President Albion College.

Upon the Scripture basis that from those to whom much is given, much may be required, the world has a right to expect from college men more than from those whose privileges have been less. They have no right to live a small and forceless life. They have invested in them those values that ought to yield an important return to society and they have no right to use them for selfish ends or allow the rust of inaction to destroy their worth.

The educated man belongs to the state, and society has a well grounded right to expect from him such service as his uncultured fellow citizen is not prepared to render.

In the communities where college men dwell and in which they must toil for food and clothing and shelter, they are expected to be something more than mere toilers in business and professional life. They are to be men first of all of a wholesome, inspiring, uplifting life, appreciating the fact that they owe society a large debt and manifesting a disposition promptly to discharge their obligation.

To be doctors and lawyers and bankers and teachers is well, but they will not pay the debt they owe if they are not all these and something more.

Higher and broader and more important than business or profession should be the great art and science of living, and the man of culture, though he must of necessity deal with a thousand problems that are of the earth earthy, should in a very significant sense live above the plane of things that are low and sordid.

It is better to be a man than to be a lawyer or a doctor or a minister or a diplomat or a millionaire, but fortunately one may be any of these and a man besides.

To be a man, a real man, to preserve one's honor and maintain one's integrity, to stand four square to all the winds that blow, to be courageous in danger cheerful in adversity, hopeful when others despair, to win and hold and deserve the confidence of one's fellow men, to be gentle and sympathetic in distress, brotherly and helpful always, to believe in God and trust him in every situation, these constitute the elements of true nobility and mark the man of genuine worth.

The college graduate should not only be a broad man, but he should be a true man, and by "true" in this sense I mean something rather more than that he possess a fair modicum of courage. True men who are brave without bluster and sincere without ostentation, constitute the best and the rarest product of Christian culture.

The culture that breeds contempt for honest toil or curls the lip in scorn at the humblest plodder on life's dusty way, is a culture that deserves to be despised; but a culture that opens the mind and expands the heart and develops the sympathies and sweetens the life and breaks down barriers and radiates brotherly kindness, that is the culture, Christian culture, that shall make all mankind akin.

For a Living And For A Life.

Rev. William H. Crawford, D.D., President Allegheny College.

First of all, the money value. Not first in importance. No college man will admit that. I hesitate to put it first for any reason. In importance it belongs last. Yet, if a college course had no other value, it would be worth four times what it costs for a young man to go through college. This is not a subject of debate. The argument is overwhelmingly on one side. The facts are out in the open. They have been so widely published that I need only refer to them. If there is a doubter left, I will gladly furnish him abundance of reading, and free of charge. All who have looked into this matter are agreed that even from the money standpoint Benjamin Franklin was right in saying, "The best investment a young man can make is to empty his pocketbook into his head."

It is to the credit of the college that it increases a man's earning capacity. But it is to the glory of the college that it does more than this. The college not only fits a man to get a better living, but it fits him the better to live. Here is the highest value of the college course, that it contributes to life. The better living counts for much, but the better life counts for more. I praise the man who makes a good living, but I take off my hat to the man who makes a large and good life—a life that challenges criticism and awakens admiration, a life that stands out well proportioned and symmetrical, a life fruitful in good deeds and benign influences, a life socially efficient.

"The college course stands for a larger and better life. Here are its highest values. They are shown in many ways. Let me point out two or three. There is the intellectual value. The college helps a man to think. Two requirements were named the other day for a responsible position—"a man who can think and act." It s a glorious satisfaction to be able to think for one's self. And after that, what a luxury it is to act on what one has thought out for himself! The college man will forget most of his mathematics and Latin, but the power to think which he acquired in mastering these studies, this he will keep. This is what will give him power to write, to speak, to direct, to organize, to see things in their relations, to compare past and present, and to prophesy the future.

There is the culture value. The college enriches a man in his appreciation of the true, the beautiful, and the good. Letters, poetry, music, painting, and sculpture represent to him a new world of beauty and rich associations.

Then, there is the spiritual value. The best the college does for man is to enlarge his spiritual vision and enrich his spiritual life. Coming into a broader intellectual and culture world, he also enters into a broader spiritual world. Naturally so. All the life of the man is enriched and ennobled through the college program. The aim of the college, so we say, is to give a liberal education. This means not the liberating of the powers of the mind only, but the powers of the soul—the whole man.

These values are not apparent in every college graduate. I know that. Neither is the artist apparent in every man who handles a brush. But the values named are those which will appear in the college man if he gets out of the college what he ought to.

The College as a Preliminary to the Professional Course.

Rev. Samuel Plantz, D. D., President Lawrence University.

Two years ago the writer asked the president of a $3,000,000 corporation what he thought of the college man in business. He took a card from his desk and wrote as follows: "The **College** MAN in business." "That," said he, "is my reply." Everything swings round the man. To give a professional training to a small, narrow, undeveloped specimen, or one meagerly developed is to perpetrate a fraud, or to modify a mistake on the public. The age calls for first grade talent in all places of social responsibility. The pulpit is weighed down with sixth rate preachers; the bar with fifth rate lawyers; the physician's office with fourth rate practitioners. Michael Angelo wrote across the canvas of a pulpit the word "Amplius." More intellectual amplitude is needed today in every profession. You can put the finest rolling stock on a poor roadbed and you will not make a good thoroughfare for travel. Foundations should always be first-class. The new educational idea, "Graduate me, and do it quick," is folly. There is one place in this strenuous age where we can afford not to hustle, and that is in making adequate preparation for the service our lives are to render to the community. Men who are advocating shortening the college course, or taking a crosscut from high school to professional course, need to stop and consider what kind of soul fiber this will leave on our hands, what kind of citizen this will produce for the ever increasing responsibilities of civilization.

We advocate the college training as a preparation for the professional course for the following reasons:

1. Time is so short, competition is so tremendous activity is so strenuous we must take plenty of time to get ready. Nowhere does haste make greater waste than in puttng on a preacher's coat or hanging out a shingle while our pinfeathers are still on.

2. A man cannot bring to his professional duties the best preparation to grasp them most deeply and approprate them most fully unless he has had the help the college gives in enabling men to think.

3. The man who enters a special field or limited domain of knowledge needs the broadest general culture that he may see his special facts most comprehensively and relate them most universally.

4. Before one goes into the special school with its rather limited interests and its coldly practical tendencies, it is of great value to have come into the

bracing atmosphere of a college with its idealism, its varied life, its large intellectual interests, and its moral enthusiasms.

5. Many men do not know what they are fitted for when in the fledgling stage and would make a life long mistake if they selected a calling before the college training had disclosed to them unrealized capacities or undiscovered aptitudes and affinities.

6. But above other reasons this, the man always looms up above the profession and his duty to himself and to society makes a course in college, the institution of liberal culture, exceedingly desirable. Note this from President Eliot, "The main object in every school should be not to provide students with the means of earning a livelihood, but to show them how to live happy and worthy lives, inspired by ideals which exalt both labor and pleasure."

What is the Effect of a College Course on the Man Intending to Enter the Ministry?

William F. Warren, D.D., LL.D., Boston University.

In a normal instance, the effect of the course upon the man is:

1. To reveal to him his limitations both of powers and of acquisitions.

2. To give him due humility in view of such limitations.

3. To impart that genuine docility without which these limitations will disqualify him forever for the work of the ministery.

4. To discipline his untrained powers, so that he can thereafter himself wisely and effectively employ them.

5. To create new and never flagging desires for more of personal insight and personal efficiency.

6. To acquaint him with right methods of investigation and to accustom his mind to their use.

7. To give him for a series of years among chosen spirits of high quality that personal contact with equals needed to relieve him of his odious self-conceit and to implant in its place a proper esteem for his associates.

8. To give him for four plastic years that personal contact with recognized superiors which will elevate and clarify his ideals of personal character and fit him for recognized leadership.

9. To give him a correct conception of the various sciences on which the welfare of society depends, and of their relation to religion.

10. To give him a correct conception of the various arts on which the welfare of society depends, and of their relation to religion.

11. To acquaint him with the educational world, with educational methods, and with the vast responsibilities of the ministry and church of Christ in the instruction of mankind.

12. To acquire the intimate friendship of not a few of the men with whom in his future lifework he is to be associated, and from whom lifelong as a consequence he will receive help and inspiration.

13. To qualify him to pursue his later studies with the least possible loss of time and labor.

14. To entitle him at once, and in advance of all other evidence to the confidence and esteem of the best people in any community to which in later life he may be sent.

15. To give him a home feeling among the educated in any land under all circumstances.

16. To augment many fold his ability to interest and instruct persons greatly differing in age, taste, and calling.

17. To open his eyes to the significance of human history and to the part which human sin has played therein.

18. To create a desire to learn what he can of the religions of the world and of the true religion.

19. To bring him to his knees in fervent gratitude for birth in a Christian land and for a place in a Christian college.

20. To deepen his sense of God's call to him to go and at any cost evangelize the nations.

The Chances for a Poor Boy to Get a College Education.

Rev. Edwin H. Hughes, D.D., President DePauw University.

So far as my observation goes, the chances of a poor boy to get a college education are better than those of a rich boy! This sounds like wild encouragement. But does it not take something beside money to secure an education? And is it not likely that the poor boy will have the other kind of purchase price—even though his pocketbook be slender or empty? Therefore, I repeat it deliberately: The closest observation of results would show that in the average college the poor boy has a better chance for an education than the rich boy has.

Given a spirit of perseverance, only two things should prevent an American boy from receiving the desired education: ill-health and a widowed and dependent mother. And there have been cases where, with both of these hindrances (I would not speak disrespectfully of motherhood), boys have gone through college. The regular schedule of college life helped to conquer the ill-health; and the dear mother lived the frugal life in the cottage in the college town and was nurse and laundress and all things domestic! Nine years ago next month a boy came to DePauw University with $17.50 in financial capital—and a seven years' course ahead of him! Did he get through? Yes! And he became college orator and state orator, and took honorable rank as an interstate orator.

A census of the denominational colleges of the Middle West would reveal vast numbers of young men who are "working their way through." What do these do? All sorts of things: waiting on tables, agencies for shoes, laundry, etc., caring for offices, "tending" to furnaces, mowing lawns and cultivating gardens—and scores of other things—some of which may not be "lovely" but all of which are "of good report."

If, being poor, you enter upon this course of self-support, get ready for sacrifice. Do not whine! Do not become dependent! Meet each morning with a smile! Take five or six years, if necessary, for the four years' course! And remember that always there is that three months' season of vacation wherein you can sell books, or "scopes and views," and wherein too, you may receive fair wages for helping the distraught farmers in the fields of the Central States.

So I say to the poor boy who has persistence: Go to college and be not afraid!

The Higher Education for Women.

Rev. Joseph R. Harker, Ph.D., President Illinois Woman's College.

The benefit of the higher education to a young woman is not to be measured so much by what it has helped her to know as by what it has developed her to be, and by what it has inspired her to desire to be.

The popular idea of education is that it is instruction. A teacher is one who imparts knowledge. The school, the college, the university are institutions established for the purpose of instruction. The best pupil is the one who knows the most. But this is a very inadequate conception of the nature of education. Instruction is one of the means to it, but it is not the whole of it, nor is it even the most essential part.

The most essential element of education is inspiration.

To breathe into the student a new life, a strange and restless longing to be more, to do more, as well as to know more; to impart to the student a vision of a nobler, a larger, a fuller life,

"Lifting the soul from the common sod,
To a purer air and grander view;"

making it dissatisfied except in the realization of this vision, and the development of this better life—this is the first great business of the teacher and the school.

The second essential element of education is environment.

It is the business of the teacher and of the school or college to so environ the student that the new life inspired in her may have every opportunity to develop. It is their work to remove every influence that would destroy or hinder its growth, and to introduce every influence that will foster and strengthen it.

If the college has been mainly for the young woman a place of tasks, requiring so much daily grind, she will go out from it, anxious to be free from its work and its limitations. Unless forced to continue the work by the necessity of making a living, she will begin at once to neglect the means of intellectual and spiritual growth, and settle down into the indifferent and unambitious and selfish life of the multitude. The advantages of the higher education will not be very apparent in her case.

But if the college has been to her what every true college ought to be, an inspiration and a helpful environment; if she has caught its inspiration, if the higher life has really taken possession of her, then each year after college will find her stronger in nobler purpose, more capable and more willing for every responsibility of life, and more efficient in all kinds of helpful service. The advantages of the higher education for women will have such visible illustration in her as to inspire many others to follow her example.

Mrs. S. E. Vandegrift, mother of Mrs. E. J. Singer, after a long illness died in Oakland, Feb. 17th, the funeral taking place Sunday, at 2, P. M. Rev. Geo. C Adams, D.D., officiating. Mrs. Vandegrift came to California in the early days, making her home in the southern part of the State, where she has many friends who will feel her loss.

ACORNS FROM THE THREE OAKS.

Aloha.

A Good Man Gone to His Reward.

The papers in the East have chronicled the death of Rev. J. A. R. Rogers, at Woodstock, Ills. I could not go to his funeral. Let me lay a few California wild-flowers on his new made grave at Berea, Kentucky. I have reason to. In my Yale class-book is one line more precious to me than any other. A whole souled Buckeye classmate, whom a few loving words easily led to Christ in the great revival of 1853 wrote over his autograph, "I have more reason to count you a friend than any other man." This Kentucky hero attracted me, a school-boy, when he was a theological student in New York. He showed me hospitality at his father's delightful home near Oberlin, and the first gospel sermon I ever heard as a Christian he preached to me in the little white church at Pittsfield, Ohio. Never was such a morning for my soul. The evening before, he had brought me to my knees, a sincere penitent. Now he sees that Jesus whom he made so attractive to me. A man of ardent spirit though frail body, with a lovely little Quaker wife, slighter than himself.

The heroic work of John G. Fee in an anti-slavery church at Berea atracted him from a pleasant home in Illinois. He started Berea School when the anti-slavery discussion was hot. He stayed on when his life was threatened and when at the entreaty of his dearest ones he had to spend his nights hidden in the mountains. When the war broke out a mob escorted him north of the Ohio River. He kept his promise to return after the war. There he and his attracted students of all colors, and the Berea school developed, as Oberlin had, because God smiles on those who believe that God's sons and daughters are of all the colors of men.

Well did the eloquent and magnetic President Frost of the Berea of today urge that his gentle and scholarly predecessor's dust should rest beside that of Henry and George Fairchild and the other heroes of the great moral victory there. Hundreds of Berea friends, even in the vacation time, flocked to the funeral of the teacher whom the whole town loved. The village voted him a burial lot in the cemetery and will remove there the sacred dust of his children who sleep under the Wisconsin prairies. This honored burial place awaits his dear ones beside the husband, father, friend, citizen. It was significant of the advanced thought of that noble college town that two revered men of color who grew up with my friend in his notable, humane work, were honorary pall bearers at his funeral.

Hail father, brother, friend. Hail and farewell, until the morning. If I can live so a Chinaman, a Japanese, and an Italian will drop one tear at my grave it will be largely because of your Christian example and teaching.

Yet Another Appeal.

I plead that every pastor and church member of the West stand by our great-hearted Secretary Patton in his appeals that we lift the great American Board out of debt. I can see why men cannot give largely, but I cannot see why they do not give something.

Friends, I have seen the heathen in their hunger, nakedness, wretchedness. Life is hell to millions. The missionaries bring not only a hope of heaven, but

a heaven which relieves hunger and nourishes hope. I only saw one missionary failure, and he did other good citizen work when he got his real place.

For God's sake, for Christ's sake, for the sake of our western pride—a proper pride,—in loyalty to our new secretary, Henry M. Tenney, at the Barker Block, Berkeley, get a contribution to him before August closes. May Sunday, August 26th be the banner day for Foreign Missions for all our churches west of the Rocky mountains.

THE INDIAN CONFERENCE AT MT. HERMON

Every friend of the Indian would have rejoiced to see the company that met at Mt. Hermon to pray and plan for these our brothers who have been so long neglected, despised and cruely treated. Those whose privilege it was to be there were led to see and feel that the time had come when the Indian could and should be helped. There is still a remnant left of the 260,000 that 100 years ago called this State of California their home, and as honest people and above all, as Christians, we ought to care for these men and women and children of a too long despised race.

This home of our nativity or adoption was once their home. To them as to us it was a beautiful land. They knew little of its treasures of soil and mines, but here they found often an abundance for the supply of their simple wants. They were glad when they saw the sun rise above the mountains, and when its warm rays reached their humble wigwams in the valley or within the shelter of the forest. The music of the brook, the sound of the rushing river, the song of the birds was pleasant to them. Here their children were born; here their fathers were buried. Though they were sunk in ignorance and cursed by cruel superstitions, they were not bloodthirsty, and hhow easily they might have been helped and blest by their white brothers is shown by the way in which 325 years ago when Admiral Drake landed upon these shores they received the white man. They said, these are our brothers coming from the "Happy Western Land, (their name for heaven). They came in peace with garlands of flowers and strings of shining wampum. They were ready to worship as gods these white brothers, and were filled with sadness when the white winged ships bore them away.

Well may one who is known in many a wigwam and humble Indian village in our state as the "Indian's friend," who has like his Master, humbled himself to enter their uninviting and sometimes repulsive homes, taking upon his own mind and heart their ignorance, superstition and sins that he might lift them up; as he thinks of the past, and how easily they might have been helped and blest, say, "Of all sad words of tongue or pen the saddest are these: it might have been."

Our great nation has allowed these wards of the nation to be treated as though they had no rights. It has made sacred promises to them and then broken those promises, at the demand of the miners and early settlers of the state. For thirty-eight years while the valuable land was being taken, the Indian could not take land under the Homestead Act. The treaties that were made with him, and which the Indians entered into in good faith, eighteen of them, with their promises of over one million of dollars, and large grants of land, were suppressed and hidden, and two years ago they were found in the secret archives of the Senate.

If we turn to the people near whose communities the Indians have their wretched wigwams, and squalid villages, we find that those who are their neighbors, who see them in their streets, neglect and despise them. They have taken away their land and driven them into desolate and unhealthy places. The village church has not welcomed them to the place of worship. The school trustees have sometimes carefully counted the Indian children, that they might get more money into the treasury, but they have not been allowed to enter the schools. The storekeepers have overcharged them, the ranchers paid them lower wages. The saloon is open to them, and those who are low and vile make them a prey; and their nearness to so-called Christian civilization has been to them a curse.

Read this testimony from a distinguished student of our Indian race, and see how selfish and cruel a spirit the Indian has to contend with: "The principle cause of the great and rapid decrease in the Indians of California is not, in my judgment, the number directly slain by the whites, or the number directly killed by whiskey or disease, but a more subtle and dreadful thing: it is the gradual but progressive and relentless confiscation of their lands and homes, in consequence of which they are forced to seek refuge in remote and barren localities often far from water, usually with an impoverished supply of food, and not infrequently in places where the winter climate is too severe for their enfeebled constitutions. Victims of the aggressive selfishness of the whites, outcasts in the land of their fathers, outraged in their most sacred institutions, weakened in body, broken in spirit, and fully conscious of the hopelessness of their condition, must we wonder that the wail for the dead is often heard in their camps, and that the survivors are passing swiftly away?"

The record of the past has been a dark one; but if the Christian people of the state will help now, the outlook for the future is far more hopeful

We had at the Conference, Mr C. M. Kelsey, of San Jose, who has been appointed Indian Commissioner. An appropriation of $110 000 has been intrusted to him, and he with love for the Indian in his heart, will seek out places, where they can have their permanent homes, with schools, and churches. Field matrons are at work, the government paying their salary, but those who hear the cry of these needy perishing ones, must help in this blessed work, and send medicine, clothing, and food in times of special need. The school teacher must be selected and encouraged and sustained in his or her work.

We had our Assistant Secretary, Miss Taber to tell us of the humble way in which this work for the Indians began in our state, and how necessary the help which churches and individuals can give is to supplement what the government is at last doing, to plead that as we care for the trees and the old missions, we also help these true native sons and daughters of our state.

There were those present whose work for the Indians was a work of love. A native Indian skilled in the wonderful art of basket weaving, stood up for the first time before white people to tell what the Indian needs. "The Indians need land which they can call their own. Many have nothing. Help them to have schools for their children. It is the nature

of the Indian not to send his children far away. They may get sick. Establish a training school in Northern California. Help them to keep their children away from liquor. You hav established this liquor selling and you ought to stop it. If you want our people to be like you, you ought to take a hand in educating them. Their land was taken away, and they were killed because the white man wanted the land. I hope you will put this before the people of California, so that they may know."

At the close of his talk he chanted an Indian song that has come down from so distant a past, that the meaning of many of its words has been lost, though the exact cadence is given.

We must not fail to mention the very interesting lectures finely illustrated, by Rev. H. C. Meredith of Lakeport, to whose work for the Indians we have already referred. For years he has felt a deep interest in this despised race, and for two years he has given himself wholly to this Christlike work of rescuing them from their bondage to sin, and lifting them up out of their awful ignorance and superstition. His plea was like that of one who would save a drowning man, but he spoke hopefully for the children, if the people of California will immediately enter upon this work, which justice and love demand, and help the government in this effort to save a remnant of our native sons and daughters.

TWO IDEALS OF SOCIAL SERVICE.

A. B. S.

Nothing struck me more forcibly in the now almost forgotten Utopia of Edward Bellamy than his provision for equalizing the burdens and opportunities of men in his communistic state of the future. I remember in particular that the men who perform the menial and disagreeable tasks of society are to have the shortest hours of labor and the highest compensation for their labors. These concessions are to equalize their tasks with those of other men.

This socialistic dream makes its appeal to every heart. But after all it rests on the principle of selfishness . It looks at the social problem from the standpoint of getting rather than from that of giving. It assumes as fundamental the unwillingness of any man to serve any more than any other; and it takes for granted the self-seeking and self-protecting instincts.

Over against this vision of a possible future, I like to set the actual deed of the Christ, when he girded himself with the napkin and washed the disciples' feet. He whom they called Master and Teacher made himself lowliest of all that he might leave in their hearts forever the true law of service. Each one is to think not of what he can get but of what he can give. The law of Christian service is centrifugal. It looks outward and not inward. It is not so much concerned to equalize the burdens and the privileges of men as it is to put into every man the Christ spirit which gives itself freely for the help of the world. Socialism says "I will give what I have to give as long as there is need, and as long as I can help." The one is the Law which measures out its scrupulous "quid pro quo." The other is the Gospel, which sees no bound but the wide limit of human need.

On the whole, mankind is always better than its creeds. And that is why many forms of social service today which profess some other name than the name of Christ are yet inspired and dominated by his spirit. There is no other way. The redemptive forces of the world are forever found in those lives which give with no thought of return, but which find their unsought and precious rewards in a finer human brotherhood and a near access to God.

Among the Churches.

Ventura.—This church has invited Rev. F. L. Kingsbury, M. D., to serve as supply after Rev. C. N. Quinn leaves for his work with the Fresno church. Dr. Kingsbury is now in Pomeroy, Washington. He will begin work with the Ventura church in November. After the first of September, Rev. Amos A. Doyle of Kern will occupy the pulpit for a few Sundays.

Oakland, Fourth.—"Ladies' Night" was observed by the members and friends of the Men's League on Thursday evening; the ladies being delightfully entertained with a literary program and later served with refreshments. The second Friday evening in every month in this church, is to be set aside for social gatherings. The prospect for renewed activity in all branches of church work is promising.

Rededication at Avalon.

This church was rededicated Aug. 12th. The rebuilding process has so changed its appearance that to citizen and stranger alike it appears a new edifice throughout. Even those who have worshiped at this sanctuary in years past find it difficult to locate the lines of the original building. It is now a happy combination of mission and semi-gothic and contains an auditorium and Sunday-school room seating 400 persons; has a large and up-to-date primary room, pastor's vestry and woman's club-room. The entire finish is dark Golden oak. The opalescent glass windows enrich and harmonize all. In this transformation more than $3,000 have been expended and still further enlargement will be easy when found necessary. The exercises of Rededication Day began with a pretty processional by the children of the Primary Department. Rev. H. P. Case, who organized the Sunday-school eighteen years ago, offered the dedicatory prayer. In the universally regretted absence of Rev. John L. Maile, detained through sickness, the pastor, Rev. Chas. W. Williams preached the sermon. Rev. Hugh K. Walker, D.D., paid a glowing tribute to interdenominational fellowship as exemplified so strikingly in Avalon Church—the one Protestant church of the community. In the evening, addresses were made by former Pastors and workers, Rev. Geo. Morris, Rev. E. O. Tade, Mrs. S. A. Wheeler and Rev. H. P. Case. The reminiscences of Revs. Morris and Tade were full of interest. Mrs. Wheeler sketched successfully earlier scenes, and Rev. H. P. Case capped the climax by reading from his old note-books with reference to his first experiences in Avalon. The offerings of the day netted the $200 needed for the new carpet, thus lifting our only debt. The Rev. Geo. Morris, first pastor, baptized one of his grandchildren at the morning service. C. W. W.

OUR WASHINGTON LETTER.

By I. Learned.

The council at Leavenworth for the ordination of Mr. Spencer C. Garrison convened as was expected on the 7th inst. Rev. E. L. Smith, D. D., was moderator of the council and Mr. M. L. Packard of the Snohomish Church, scribe. The examination of the candidate proved entirely satisfactory and the council proceeded to assist the church in the ordination. A sermon was given by the moderator, the ordaining prayer by Rev. Samuel Greene, the Right Hand of Fellowship by Rev. L. M. Richardson, the Charge to both the pastor and the church by Rev. W. W. Scudder, Superintendent of the Home Missionary Society.

The Congregational Church at Everett has just called Rev. James. E. Smith of the First Congregational Church of Minneapolis. The Lowell Congregational Church at Everett, Rev. R. H. Parker pastor, are putting an addition onto their building which will more than double the seating capacity of the church and they are also providing in another building to be erected adjacent to the church a reading room for the people employed at the paper mill at that place. Since Mr. Parker took hold of the work they have increased their Sunday-school to an attendance of considerably over one hundred, and the membership of the church has received an addition of nearly twenty. A ladies' club in connection with that church has recently purchased a piano for the use of the church which they already have possession of.

Rev. L. A. Scholl of Clear Lake and McMurray is contemplating going to Walla Walla on the opening of the College there and will pursue further studies for a year or two.

In the closing up of the Puget Sound Academy affairs at Snohomish, the trustees find themselves able to return to the Congregational Eudcational Society $2,500 and perhaps more. The school district of that city have taken that property over and are improving it for high-school purposes and it will make a fine addition to the public school system of that city.

The property formerly owned by the Taylor Church has already been disposed of for a little less than $10,000 and the money which had been put into it by grant and loan by the Church Building Society with the interest thereon for a number of years, amounting to about $2,700, has been returned to the Congregational Church Extension Society. The remainder of the value of that property will be divided between our city work through the Congregational Church Extension Society of Seattle and the outlying work of the state as its needs seem to demand. Perhaps $2,000 will go into a revolving fund which we call the Quick Capital Loan Fund under the control of the trustees of the State Association.

The church at Bellevue has already planned for a parsonage and some money has already been raised and the ladies are following the matter up expecting to be able to put the parsonage on the church lot during the coming fall.

Mr. Charles W. Hawkesworth, a recent graduate of Bangor Seminary is in the city and will proceed within a day or two to Sunnyside, Yakima county, where in conjunction with the pastorate of that church he will take up our Sunday-school work with the C. S. S. & P. S. in that vicinity.

Rev. William Proctor of Ritzville is supplying for a Sunday or two the First Church at Everett. Rev. William Worthington for four weeks is supplying the churches of Machias and Hartford, which are without a pastor. The Union Congregational Church of Queen Anne Hill of this city is being supplied for a while by Rev. J. G. Smith of Wisconsin.

Rev. Dr. E. L. Smith of the Pilgrim Church, Seattle, takes a leave of absence for one year from the first of October, attending the meeting of the American Board at North Adams and from there will go abroad. The Pilgrim Church have been able to secure Rev. Dr. Sidney Strong of Oak Park, Ill., to supply that church during their patsor's absence.

Supt. Greene of the C. S. S. & P. S. expects to go East about the first of October and will be absent from the State most of that month. He also will attend the meeting of the American Board.

Seattle, August 15.

OREGON LETTER.

By George H. Himes.

The Salem First Church has suspended all services for the month of August, except the Sunday-school and prayer meeting. Rev. F. E. Dell, of Grass Valley, Cal., who accepted the call extended by this church on July 12th, will arrive in Salem in time to begin his work on Sept. 15th.

Frequent inquiries come to the writer for the names and dates of births of a few of the first white children born in the original "Oregon Country." In response to these calls I give the following; in chronological order

Daughter of Dr. and Mrs. Whitman.

Alice Clarissa Whitman, born at Whitman Mission, March 14, 1837; drowned June 23, 1839.

Jason Lee White, son of Elijah White, born in Willamette Valley, July, 1837; drowned in Aug. 1838.

Joseph Beers, son of Alanson Beers, born in the Willamette Valley, Sept 15, 1837.

Eliza Spalding, daughter of Rev. Henry H. Spalding, born at Papwai, Nov. 15, 1837.

Son of Rev. Jason Lee, born at the Methodist Mission, about ten miles north of Salem, Jun, 6 1838; he died a few days later.

Cyrus Hamlin Walker, son of Rev. Elkanah Walker, born at Whitman Mission, near Walla Walla, Dec., 7. 1838.

Fall of 1838, a daughter was born to the wife of Mr. Cyrus L. Shepard, and a son to the wife of Rev. H. K. W. Perkins.

John Henry Dix Gray, son of William H. Gray, was born at Whitman Mission, March 20, 1839.

Mrs. Maria Campbell Smith, daughter of Hamilton Campbell, born at Salem, October, 16, 1840—the first child born in that city.

Mrs. Julia E. W. Stratton, daughter of Rev. Alvin F. Waller, was born at Oregon City, May 5, 1841—the first in that city.

The first white child born north of the Columbia river and west of the Cascade mountains was Francis Richmond, son of Rev. John P. Richmond, and the date of his birth was Feb. 28, 1842.

It may be of interest to note the first marriages among white people in the Oregon country. They are as follows:

Rev. Jason Lee to Miss Anna Maria Pittman, on July 16, 1837, under a fir tree. Ceremony by Rev. Daniel Lee.

On the came date Cyrus L. Shepard to Miss Susan Downing.

Rev. Daniel Lee to Miss Maria Ware, at Vancouver, on June 16, 1840, by Rev. Jason Lee.

William H. Willson to Miss Chloe Aurelia Clark, at Fort Nesqually, August 16, 1840, by Rev. John P. Richmond.

The site of Fort Nesqually is about fourteen miles from Olympia, Washington.

Ample preparations are being made by the Pendleton Church to care for the next State Association, which will meet there on the last Tuesday in September.

Portland, August 19, 1906.

THE MINISTER'S MEETING

At the Monday meeting, Rev. W. H. Hopkins read a paper, in which he dwelt upon the thought that the church was being wounded in the house of her friends. He depreciated the fault finding spirit shown towards the church. He said the truth is to be spoken but in love. Speak of the church as you would speak of your own home. Do not play into the hands of our enemies. We by such things invite defeat when we wish victory. There are not enough good things said about the church."

Rev. Chas. R. Brown said that a public funeral service was held for Miss Rose Taylor last Sunday, and mentioned the deepening sense of loss that was felt by the First Church because such a friend and worker had been called home.

Dr. Adams said that on inspection, it was found that the tower of First Church had been moved by the earthquake and must be taken down.

Rev. Joseph Rowell mentioned an encouraging street meeting in the city, and said it was evident that the spirit of God was working in the noisy crowd. Some went several blocks to an after-meeting and four were converted.

Rev. F. H. Maar has been appointed to read a paper next week.

THE MILLION DOLLAR CAMPAIGN

H. Melville Tenney.

The fiscal year of the American Board will close August 31st. This is, then, the last week of the million dollar campaign. The books may be held open for a few days at Boston, but all contributions from the Pacific Coast should be sent to the secretary by August 30th at the latest.

Shall we reach the goal? It is in sight, and the motto of Mills is ringing in our ears, "We can, if we will", but it will need a splendid burst of speed in these remaining days if we are to win. If the non-contributing churches get into line with their offerings; if every one of the friends of the Board who has given only the average yearly gift will double it to commemorate the spirit of the Haystack Meeting; if a few, even of the many in our churches, whose wealth has never been consecrated to this great cause, come into the ranks of contributors with generous gifts; if, in a word, every one will help according to ability, we shall reach the consummation so devoutly to be wished.

The Pacific Coast has been doing well. There have been, up to date, from individual contributors in this district, one $2,000, six $1,000, and four $500 gifts, a total of $10,000. Some of the churches have come up to the million dollar line, an average of $1.40 per resident member. Some have doubled their offerings. There has been a splendid spirit of co-operation among the pastors, with but a few notable exceptions. The stricken city, even, will be represented, with most of its churches on the list of contributors.

In the days that remain will not all the friends of the Board offer most earnest supplications that the hearts of many may be touched with the spirit of a new devotion, that pastors may be alive to their privilege and responsibility, and that, above all, the waiting missionaries in all lands may feel a new tide of sympathy surge in to them from every part of the Homeland. Our hopes, our prayers, our gifts, are all needed, and will help to bring the victory.

MONEY FOR THE CHURCHES OF THE COAST.

Rev. E. L. Parsons, rector of St. Mark's Epscopal Church, of Berkeley, has just returned from a tour of the East, undertaken by direction of Bishop W. S. Nichols, in the interests of the Episcopal Churches of California. Rev. Mr. Parsons has been absent from Berkeley for about two months. In that time he has visited nearly every large city in the East, inviting the rich congregations of that section of the country to help the distressed congregations of the Coast. At least $500,000 will be realized for rebuilding the churches of that denomination.

Dr. H. L. Willett a distinguished professor of Chicago University, will give a course of lectures on "The Hebrew Prophets" at the Frst Congregational Church, commencing Aug. 26th at 8 P. M. Only those who know of and have heard Dr. Willett know what a rare privilege the Associated Divinity Schools offer in these lectures, which are open to the public.

The Superior Court of Pennsylvania has declared unconstitutional the law prohibiting the employment in mines of boys under sixteen or about the mines in surface work, of boys under fourteen; and the result has been to bring back to the mines and about the works, many thousands of boys who, under the law, were not only kept away, but were compelled to attend school. One of the unfavorable features is the fact that most of these children are of foreign parentage. There are whole villages in the anthracite region where English is hardly spoken or understood, meetings are held in which all the discussions are in an alien language.

The Pacific Baptist says: We should like to start a new roll of honor consisting of the names of the churches whose members make the largest offerings per capita. The self-esteem of Pacific Coast Baptists is not likely to suffer if we admit to the roll the names of churches anywhere in the United States. Here is the most noteworthy instance of liberality recently brought to our attention. The Second German Church of Portland, gave last year for all purposes $1,900; the church has seventy-three members and thus the average offering for each was $26.02. The older members all are working people, none is able to give a disproportionate part of the whole, and many are children. How many churches make a better showing?"

The Home.

Lord, who ordainest for mankind
Benignant toils and tender cares,
We thank thee for the ties that bind
The mother to the child she bears.
All Gracious! grant to those that bear
A mother's charge, the strength and light
To lead the steps that own their care
In ways of love and truth and light.
—William Cullen Bryant.

A WORD ABOUT OUR SCHOOLS.

The school population of the United States is at the present time about 25,000,000, counting as of school age those between 5 and 18. Of this number 70.59 per cent are actually enrolled in either public or private schools; whereas forty years ago,—that is, during the childhood of the immediately preceding generation,—the enrollment in our schools was but 57 per cent of the number of children of due age. In the same period the average length of the school year has been extended from 132 days to 147, and the average attendance by each pupil has been increased from 78 days to 102. The average pupil, who in 1870 received 3.36 years schooling of 200 days each, now receives 5.21 of such years. Forty years ago 39 per cent of the teachers in common schools were males. Today that proportion has fallen to 25. The average monthly wages of our school-teachers has increased —for men about $6 and for women half that sum. That wage stands today for the former at $51 and for the latter at $42.

We have in the United States 7,230 public high schools and 1,606 private institutions of like grade. In the former there are 635,808 pupils and in the latter 130,407. In the public high schools the girls largely preponderate; in the others the sexes are almost exactly equal. Out of the children in the common school one in twenty-two reaches the secondary school.

Our country boasts 563 institutions entitled to confer degrees, of which 121 are for women only. These are attended in the undergraduate departments, by 67,475 young men and 38,870 young women. Of the latter, eight out of each eleven are in women's colleges. The whole number of college students may therefore be put down as 106,345, of whom 73 per cent are enrolled in private institutions, or colleges not controlled by the state.

From these 563 universities and colleges there go forth each year from 11,000 to 12,000 men and about 5,000 young women with diplomas as bachelors of arts, sciences, philosophy or literature. What becomes of these young scholars? Do they enter upon any professional courses later? In theology, law and medicine we had at the date of the last federal report 48,647 students, but most of these went direct from the high school to professional study. Only one in six of the law students had any college degree, and only one in eleven or twelve of the young physicians. Every third or fourth man in the theological seminaries at large had a bachelor's diploma. In the Catholic schools of theology an academic degree is the exception.

Taken all in all, it is evident that we have no longer three "learned professions" but only one, and of that one the participle is only really valid in Protestant circles.

What did the other graduates make out of their years of study? Four years in college do not "educate" any young man or young woman. The most that the college can do for any young person is to develop predilections and beget a love of study. No College ever yet made a botanist or a Hebraist, but by the time a student has attained his first degree he ought to know whether he is born for a philologist, a geologist or a bank clerk. Up to this time, if he be wise or wisely advised, he has laid out a general course upon which he can now begin to build a professional career. He has learned how to think; and, better still, how to express his thoughts. He has taken a survey of the great fields of philosophical speculation and practical endeavor. And he ought to be safeguarded from the religious fakir and the "metaphysical" charlatan, because he knows the history of the systems they have miraculously "discovered.

Not only is study a safeguard, it is an inspiration. Whatever course of study the late graduate pursues, from etomology to international law, he has learned how to apply himself and how to make work count. Wherever his eye is turned he finds something to interest his questioning mind. The "yellow primrose" is more to him than to Peter Bell. "The meanest flower that blows" has something to say to him which it can not say to one who has never learned the language of color or form or adaptation. Those college graduates who do not enter the professions enter innumerable commercial and industrial positions of the better class for which their habits of application have fitted them; and as was shown by "The "Interior" a few months since, the college graduate distances the high school boy in the race for the "almighty dollar" and leaves the lad from the common school "at the post."

About 25000 to 30,000 boys and girls, of an average age of 18, will enter our universities and colleges this fall. It will be worse than folly for any one of them to try and specialize his studies before giving his mind any opportunity to unfold. Put the son or daughter where he or she can get a footing for the future race. Above all things let them spend these critical years—"where brook and river meet"—in the atmosphere of a Christian institution and under the paternal care of instructors who realize that no one gains anything who loses faith and character; and that any education which has not in it the fear of God and respect for his word contains in itself a flaw which will undermine happiness, destroy principle and rob the soul of its heavenly inheritance.—From an Editorial in TheInteror.

A HOMELY HOME.

A beautiful young sewing girl, chatting along to me, pictured a state of things in her life which amazed me. And yet how natural, almost unavoidable, I have since seen it to be in many a worthy, loving home!

Her energetic, successful mother, always engrossed at the washtub or rushing to get the men-folks' meals in time, became a threatening thundercloud if Minnie brought in so much as a girl friend to "sit about in the way." As to receiving a young man in that center of industry, she did not dare think of

such audacity. Could anything be more dangerous?

You long to keep your boys off the streets at night, but where shall they go? Will there be room made for them near their own stove? Are there chairs enough? Will they be able to get close to the light to read? Will they have common justice accorded to them in competition with the baby and its cradle? Yes, and even with the poor, tired husband? Will they feel free to bring in two or three neighbor boys to make the evening agreeable? In other words, do you really wish them to come in and be happy at home, or are you in your heart glad to be rid of them and have a little hard-earned rest? Judging by my own powers of endurance, I fear that the mothers do not always prove sufficient for this extra duty.

How you busy mothers do as many things as you do now is a miracle. And yet this thing, this thing which, no matter how devoted you are, is so difficult and makes all your work more difficult, can you not try hard, and pray hard, to accomplish it, too?—just a comfortable welcome to your growing boys and girls in their own home.—Margaret Meredith, in Mother's Magazine.

THE LINE FENCE.

A good lawyer learns many lessons in the school of human nature; and thus it was that Lawyer Hackett did not fear to purchase a tract of land which had been "lawed over" for years.

Some of the people wondered why he wanted to get hold of property with such an incubus of uncertainty upon it. Others thought that perhaps he wanted some legal knitting work, and would pitch in red hot to fight that line fence question on his own hook.

That's what the owner of the adjoining land thought. So he braced himself for trouble when he saw Hackett coming across the field one day.

Said Hackett, "What's your claim here, anyway, as to this fence?"

"Your fence is over my land two feet at one end and one foot at the other end."

"Well, " replied Hackett, "you go ahead and set your fence over. At the end where you say that I encroach on you two feet set the fence on my land four feet. At the other end push it on my land two feet."

"But," persisted the neighbor, "that's twice what I claim."

"I don't care about that," said Hackett. "There's been fight enough over this land. I want you to take enough so you are perfectly satisfied, and then we can get along pleasantly. Go ahead and help yourself."

The man paused, abashed. He had been ready to commence the old struggle, both tooth and nail, but this move of the new neighbor stunned him. Yet he wasn't to be outdone in generosity. He looked at Hackett.

"Squire," said he, "that fence ain't going to be moved an inch. I don't want the land. There wa'n't nothing in the fight anyway but the principle of the thing."—Christian Observer.

If we work upon marble, it will perish; if we work upon brass, time will efface it; if we rear temples, they will crumble to dust; but if we work upon mortal minds, if we embue them with principles, with the just fear of God and love for our fellow men, we engrave on those tablets something which will brighten to all eternity.—Daniel Webster.

The Quiet Hour.

CONFIDENCE.

"I cannot say
Beneath the pressure of life's cares to-day,
I joy in these;
But I can say
That I had rather walk this rugged way
If Him it please.

I cannot feel
That all is well, when darkening clouds conceal
The shining sun;
But then I know
God lives and loves; and say, since it is so,
"Thy will be done."

I do not see
Why God should e'en permit some things to be,
When He is love;
But I can see
Though often dimly, through the mystery,
His hand above.

I do not know,
Where falls the seed that I have tried to sow
With greatest care;
But I shall know
The meaning of each waiting hour below,
Sometime, Somewhere."

THE SEEMING MOMENTS OF DIVINE NEGLECT.

"He saw them toiling in rowing: He cometh unto them, walking upon the sea, and would have passed by them." (Mark vi, 48.)

"He would have passed them by." He made it appear as if He were bound on another errand, as if He had not come for the purpose of helping them. Why so? When human life is struggling, why should Divine help even appear to pass by? Is this a subject on which man should be left to doubt even for an hour? If God is our refuge and our strength in the day of trouble, why should He put on the disguise of one who is traveling to farther fields, and who is bent on other business? My brother, it is the sublimest wisdom on the part of your Father. God is your very present help in time of trouble; but I do not think it would be good for you if He were revealed as 'very present'—present in such nearness as to exclude your own efforts. We often say, in speaking of human charities, that any help is bad which precludes self-help. But it is just as true of the charities of Almighty God. Nay, His almightiness makes it all the more essential that He should veil His presence. Your Father will not encourage spiritual pauperism. If you are on a stormy sea He will save you; but He will not save you as one saves a bale of goods. You are not a bale of goods; you are a man, and it is as a man He would save you. You have a spirit, and He wants the co-operation of that spirit. Your effort can add nothing to His strength, but it can add greatly to your own value; and it is your value that your Father wants to secure. That is the reason why He seems to pass by. He would like you

to call Him. You can not call Him if you see Him to be here already. Your cry requires the mist. If He would wake the spirit of prayer He must create the delusion of solitude; He must make it appear as if you were alone. Therefore it is that He makes as if He would pass by. He hides His nearness: He conceals His purpose; He veils the hand that already touches yours.

My soul, often have I heard thee say with Israel's psalmist, "Verily, Thou art a God that hidest Thyself!" And so thou namest thy Father well. He is indeed a God that hidest Himself; but His hiding is His brightest revealing. He has never come so near to thee as when He seems to pass by. It is always by night thy Father seeketh thee—by night and by means of night. Not thus does He come to other creatures. He comes to the sun in light. He comes to the hill in gold. He comes to the plant in warmth. He comes to the bird in song. But not so does He begin with thee—He cometh to thee with clouds. Wilt thou complain that thine is not the fate of the sun, or the hill, or the plant or the bird. Then art thou complaining of thine own greatness? He comes to thee in the night because He desires to hear thy cry. Thou art the only creature that has a cry for Him. Nothing else would pine if He passed it by. The sun would not long for its light; the hill would not grieve for its gold; tht plant would not weep for its warmth; the bird would not sigh for its song. But thou canst long for Him, thou canst grieve for Him, thou canst weep for Him, thou canst sigh for Him, O my soul! The night of other things brings no music to His ear; but thy night gives Him songs. It warbles thy want of Him. It hymns thy hunger for Him. It sings thy search for Him. It chants thy voice of Him. It notes thy need of Him. It preludes thy prayer to Him. It voices the void of thy heart without Him. It is no wonder that, with such treasures in thy night thy Father oft should choose the night for thee.—Dr. George Matheson, in London Christion World.

Young People.

A BOY WANTED.

Wanted—a boy that is manly
A boy that is kind and polite,
A boy you can always depend on
To do what he knows to be right.

A boy that is truthful and honest,
And faithful and willing to work;
But we have not a place that we care to disgrace
With a boy that is ready to shirk.

Wanted—a boy you can tie to,
A boy that is trusty and true,
A boy that is good to old people,
And kind to the little ones too.

A boy that is nice to the home-folks
And pleasant to sister and brother,
A boy who will try, when things go awry,
To be helpful to father and mother.

These are the boys who are wanted
In the workshop, the home and the store;
The world needs such boys in business,
For them there are places galore.

These are the boys we depend on—
Our hope for the future, and then
Such boys when they grow to be men.
Grave problems of state and the world's work await.

Lizzie Clark Hardy.

RIGHTS OR PRIVILEGES.

Many years ago a girl found herself suddenly denied a pleasure to which she had been looking forward for many weeks. The very morning of the excursion an unexpected relative "dropped in." The carriage, even by crowding, would not hold more than six, and some reason of necessity or courtesy made it impossible for any one to stay at home except the girl. The situation was evident from the first moment.

The girl looked round the group gathered for hasty and secret conference with stormy eyes.

"It isn't fair!" she cried. "Every single one has been before except me. Because I'm the youngest, haven't I any right?"

A guest entered the room just in time to catch the angry outburst. Clearly he had stumbled upon a "scene," but it was too late to retreat. With the charm that never failed him, he turned to the girl.

"Ah, Miss Peggy, these 'rights!'" he exclaimed. They are troublesome things, aren't they? How they do dog us all our lives! Really, the best thing I know about them is that, since they are our rights, we have the privilege of surrendering them for others." And then, after taking a book from the table, he left the room.

The girl stood still; she could not understand, but dimly she seemed to catch a glimpse of a wide country of beauty. When she came back to herself her mother was speaking

"If only I could give you my place dear! But I can't stay when Cousin Betty has come. You"—

The girl spoke briefly. "I'll stay." she said.

The guest went his way a day or two later, and the girl never saw him again. But all her life after, the giving up of her right came to her as a privilege and not a burden.—Ex.

KEEP CLEAN ALL THE WAY.

It was on a transcontinental train. We were fellow-passengers and had become quite well acquainted by reason of our sharing the same section for a day or so. He was a young man, full of hopes and ambitions. Learning who I was, he became quite confidential, and told me of his plans for the future and the purpose of his present journey.

He was on his way to a Western town to marry the sweetheart of his boyhood days. On the second day, after a very dusty ride across the desert, I missed him for a time. He soon came back from the toilet-room, cleanly washed and shaved, his clothing neatly brushed and fresh linen in place of the soiled.

I said to him, "You must be getting near the end of your journey, to where you will meet your future bride."

"Oh, no," said he; "I find that the best way to be clean at the end of the journey is to keep clean all

the way along."

Oh, if the young men and women of our day would not put off cleaning-up until the end of the journey! If they would not think that they will have time enough to prepare to die! If they could only be made to realize that it is a far more serious thing to live than it is to die, and that the only way to be clean at the end of the journey is to get clean now and to keep clean!—Ex.

WHICH BOILED FIRST?

There is as much difference in boys as will be found in men, some being quick to observe the importance of common things and others paying no attention whatever to anything they meet from day to day. Alfred Brown is the name of a boy living in Brooklyn. He is interested in natural science, but cares very little for stories and poetry. He is what may be termed an original, practical boy, and is constantly on the look out for "points," as he terms it. While he is an ardent student of electricity, having invented many machines and appliances for his own special use, he devotes much of his time to studying watches, clocks, engines, printing presses and other useful articles. He is not satisfied to simply read about the wonders that are to be found in ordinary things, but he is experimenting at odd times to get practical evidence. Not long ago his mother bought a new kettle for the cook, and instantly he went to the kitchen.

"Well, well," said Mary, "now what be ye wanting Master Alfred?"

"I have something to tell you," he replied.

"About what?"

"About that kettle. If you are in a hurry, you'd better use the old one."

"Go along wid yez," said Mary laughingly."

"Well, let us see," said Alfred. "Fill the old one and the new one with water and put them on the stove at the same time. If the water in the old one does'nt begin to boil first, I will give you a box of candy."

To gratify the boy, Mary followed Alfred's instructions, and, to her amazement and chagrin, the water in the old kettle began to boil much quicker than that in the new one.

"It bates all," said Mary. "Now why is that?"

"That's very simple," said Alfred. It is because the old kettle is covered with soot, which not only keeps the heat in, but absorbs it quickly from the fire. It takes a new kettle of water longer to get hot because the bottom is clean and bright. Polished metal does not absorb heat, but reflects or throws it off. I read about it one night and proved it the next day when you were out."—Brooklyn Eagle.

THE PRESIDENT'S STORY OF A GOOD DEED

President Roosevelt recently told this story of a good deed by an individual citizen:

"As an example of what can be done and should be done by the individual citizen, I shall mention something that recently occurred in this city of Washington, a thing that doubtless many of you know about, but which was unknown to me until recently.

"A few weeks ago, when I was walking back from church one Sunday, I noticed a great fire, and found that it was Downey's livery stable—you recollect three or four weeks ago when the livery stable burned?

"Through a train of circumstances that I need not mention, my attention was particularly called to the case, and I looked into it. I had known of the very admirable work done with singular modesty and self-abasement by Mr. Downey in trying to give homes to the homeless and to be himself a friend of those in a peculiar sense friendless in this community, and I now by accident found out what happened in connection with this particular incident.

"It appears that last spring Mr. Downey started to build a new livery stable; his stable is next door to a colored Baptist church.

"Mr. Downey is a white man and a Catholic(and these neighbors of his are colored men and Baptists, and their kinship was simply the kinship of that broad humanity that should underlie all our feelings toward one another.

"Mr. Downey started to build his stable, and naturally enough wanted to have it as big a stable as possible, and built it right up to the limits of his land. That brought the wall close up against the back of the colored Baptist church, cutting out the light and air. The preacher called upon him and told him that they would like to purchase a strip six feet broad of the ground of Mr. Downey, upon which he was intending to build, as it would be a great inconvenience to them to lose the light and air; that they were aware it was asking a good deal of him to cramp the building out of which he intended to make his livelihood, but they hoped he would do it because of their need.

"After a good deal of thought Mr. Downey came to the conclusion that he ought to grant the request and hope, notified them that he would change his plans, make a somewhat smaller building, and sell them the six feet of land in the strip adjoining their church.

"After a little while the preacher came around with the trustees of his church, and said they very much appreciated Mr. Downey's courtesy, and were sorry they had bothered him as they had, because on looking into the affairs of the church they found that as they were already in debt, they did not feel warranted in incurring any further financial obligations, and so they had to withdraw their request.

"They thanked him for his kindly purpose, and said good-by. But Mr. Downey found that he could not get to sleep that night until he finally made up his mind that as they could not buy it he would give it to them anyway, which he did.

"But, unfortunately, we know that the tower of Siloam often falls upon the just and the unjust alike, and Mr. Downey's livery stable caught fire and burned down.

"It was Sunday morning, and the Baptist church was in session next door to him, and the clergyman stopped, and said:

"'Now you women stay here to pray, and you men go straight out and help our benefactor, Mr. Downey,' and go out they did, and got his horses all out so that none of them burned, although he suffered otherwise a total loss."

What matters it though life uncertain be
To all? What though its goal
Be never reached? What though it fall and flee,
Have we not each a soul?

Be like the bird that on a bough too frail
To bear him, gaily swings;
He carols though the slender branches fail—
He knows that he has wings.

—Victor Hugo.

CURRENT EVENT AND COMMENT.

Timely Topics from Various Sources.

A company has been organized to tunnel the English Channel. The tunnel will be twenty-one miles long, or twice the length of the Simplon Tunnel through the Alps.

Letters are written more frequently by Americans than by the people of any other country save Great Britain, according to a recent report of the Universal Postal Union. The New Zealanders come third in letter-writing activity, the Germans fifth, and the Frenchmen thirteenth.

Professor W. C. Hawley, president of Willamette University, at Salem, a prayer-meeting Methodist, is to represent Oregon in the next United States Congress. He is of good pioneer stock, and will not be involved in land-fraud scandals. He was born on a farm, raised to hard work, educated himself, is six feet two inches high, and in every way good stock.

During the last year over a billion pounds of coffee were imported into this country; ten million pounds were Mocha. Out of this a little less than thirteen million pounds in the United States were sold more than two hundred and fifty million pounds, at prices twice as high as if sold under the proper name. Most of the Mocha and Java coffee sold here comes from Brazil, but some of it is made out of sawdust and some of it is made out of bread, while ground coffee itself is adulterated in many ways.

Mrs. William McKinley has presented to the First Methodist Episcopal Church, of Canton, Ohio, four memorial art-glass windows, in honor of the late President. The windows, which will cost several thousand dollars, will be of the finest glass procurable. The designs for them were made by one of the largest art-glass firms in the East, and are at present in the hands of the trustees of the Church. The Church now has no memorial of McKinley except a small brass tablet marking the McKinley pew.

In the recent troubles with Zulus in Africa the military search-lights have been found to possess a certain value as weapons on account of the paralyzing terror which they inspire. The awestruck natives call them the eye of the Almighty, and fall on the ground when the light is flashed in their faces. They are also struck with amazement and fear when they see distant hills suddenly bathed with mimic daylight and all the trails distinctly revealed. But, like the terror once produced by firearms, this fear will, of course, eventually lose its effect. Savages are quick to adopt the inventions of civilization when they serve the purposes of war, or, if they cannot adopt them, to discount their effect.

President Schuman of Cornell University recently delivered an address concerning the conditions now prevailing in American civilization. He said in substance: "Our rapacious multimillionaires are the over-ripe fruits of our American life. They are the apples of Sodom upon the tree, but the tree is grown in our soil. We have planted it. We have watered it. Now we are pruning it, but it may be the ax, rather than the knife, we shall need before the work is ended. It may be that we shall have to begin all over again, not in reconstituting our forms of government, which are not to blame, but in reconstituting ourselves. In every organized society it is the mass which prevails. Sometimes it prevails through its activities, sometimes through its apathies, but always, and everywhere, it prevails."

The value of the output of precious stones in the United States for 1905 was $326,350. The largest output is from the sapphire mines, the yield of which amounted to $125,000. Next in value are the turquoise, quoted at $65,000. Then come the tourmalines worth $50,000. Peridots, crystal quartzes, and miscellaneous stones are accredited with a value of $10,000 each. The production of aquamarines is valued at $6,000, of kunzite, gold quartz, chrysoprase, silicified wood, and garnet at $5,000 each, of smoky quartz and chlorastrolite at $3,000 each, of amethyst, agate, pyrite, malachite, anthracite, and catlinite at $2,000 each, of moss agate at $1,500, of beryl, rose quartz, Amazon stone, and arrow points at $1,000 each, of topaz, utahlite, and mesolite at $500 each, of fossil coral at $250, and of dumortierite in quartz at $100.

The influx of the Jews into Palestine during recent months has been remarkable. Five thousand from Russia landed at Jaffa a few weeks ago. The Daily Mail says that the Jews are regaining possession of the land by degrees, and should the present quick rate continue, in a few years the whole country will belong to them. The New York Christian Advocate says: "This will be considered by some a fulfillment of the prophecy and a sign that the second coming of Christ is at hand; yet those familiar with the history of the last eighteen hundred years know that many signs have been seen and many times fixed—and still the centuries roll and the Master cometh not! He foretold that none can foreknow when He will come, saying, But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only."

The manufacture of paper from the fiber of the cotton stalk is one of the latest inventions which are said to have passed the experimental stage. It is asserted that all grades of paper, from the best form of linen to the lowest grade, can be manufactured from cotton stalks. In addition to this, a variety of by-products, such as alcohol, nitrogen, material for gun-cotton and smokeless powder can also be secured in paying quantities. Mills for the use of cotton stalks in that way may become general in the cotton-growing States. It is estimated that on an area of land producing a bale of cotton at least one ton of stalks can be gathered. Upon this basis, from 10,000,000 to 12,000,000 tons of raw material could be secured for the production of paper, which would increase the value of the South's cotton crop nearly $10,000,000. According to a letter in the Manufacturer's Record, of Baltimore, a company has been organized with a capital stock of $15,000,000, preferred and common, for the purpose of manufacturing pulp and paper from the cotton stalks.

A TOUGH WITNESS.

The lawyer for the defendant was trying to cross-examine a Swede who had been subpoenaed by the other side as a witness in an accident case.

"Now, Anderson, what do you do?" asked the lawyer.

"Sank you, Aw am not vara well."

"I didn't ask you how is your health, but what do you do?"

"Oh, yas. Aw vewrk."

"We know that, but what kind of work do you do?"

"Puddy hard vewrk; it ees puddy hard vewrk."

"Yes, but do you drive a team or do you work on a railroad, or do you handle a machine, or do you work in a factory?"

"Oh yas; Aw vewrk in fac'try."

"Very good. What kind of a factory?"

"It ees a wery big fact'ry."

"Your honor," said the lawyer, addressing the court, "if this keeps on I think we'll have to have an interpreter." Then he returned to the witness.

"Look here, Anderson, what do you do in that factory—what do you make?" he asked.

"Oh, yas, I un'erstan' yo' want to know vat I make n fact'ry, eh?"

"Exactly. Now tell us what you make."

"Von dollar an' a half a day."

And the interpreter was called in to earn his salt.—New York Times.

The pastor, who was calling upon a member of his congregation, asked the name of the sprightly little daughter whose winning ways had attracted his attention. "We call her Elia," said the little girl's mother. "That is a good name, Mrs. Donley," remarked the minister. "It has been made classic by Charles Lamb." "Well, to tell the truth," explained Mrs. Donley, "her name is Cornelia, but it's easier to call her Elia." "I see," he rejoined. "And she probably likes it better. It is a painless extraction of a Corn."—Youth's Companion.

When the traveler stopped for luncheon in Georgia, says a writer in the Atlanta Constitution, a diminutive colored boy announced that the bill of fare was ham, eggs, corn-bread, and coffee. The traveler said he would like some ham, eggs, corn bread, and coffee. Such a pretentious order staggered the small waiter momentarily. But, as he started toward the kitchen he said: "How'll yer hab dem eggs, boss, blind or lookin' at yer?" Lookin' at me," replied the traveler, sure that eggs that were turned over would be cooked too long.

A lady in Washington said that Secretary Taft was the most polite man in the city. Being asked to give illustrations of her statement she said, "I have often seen gentlemen give a lady a seat, but the other day I saw Secretary Taft give seats to three ladies."

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